

Christian Secretary.

HARTFORD, FRIDAY, OCTOBER 29.

Import of Baptism.

There is a very fair and candid article under the editorial head of the last Religious Herald, with the caption, "What is the real import of Baptism as a Christian rite?" We can readily recognize in this production the style of a friend that we regard very highly for his candid and courteous Christian demeanor. He has presented very fairly what he conceives to be the familiar theories of different teachers and sects in his first number, and concludes that "the question of baptism is not settled upon any common basis in the Christian church." In his next paper he proposes to enter upon the inquiry, "What is the real import of the rite of Baptism?"

This conclusion is only true in part. It is true that "the import of the rite of Baptism is not settled upon any common basis" in that part of the Christian church composed of Pedobaptists, for they differ as widely as to its import and significance as they do upon any other question that divides them; nor is this difference confined within the limits of particular sects, but it may be found among the members of a single church. This difference arises, not in consequence of the question having never been settled by the Christian church, for it would be fully to suppose that a question of so much importance would have been left unsettled, any more than the question touching the meaning of the administration of the Lord's Supper. We take it for granted, then, that the question has been settled, and by divine authority too; and that the reason why it is now unsettled in one part of the Christian church is, in consequence of the early establishment in the church which resulted in the establishment of the Papacy, and the errors that the Reformers brought out with them from that corrupt church—infant baptism being one of the most important. Ever since the days of Luther and Calvin this question has disturbed the peace of the Church, and we presume it will continue to do so just as long as error is tolerated in relation to it. If there is not a radical error somewhere in the Pedobaptist ranks, why is it that they cannot agree among themselves in regard to the true import of the rite of Baptism? We heard of a meeting that was held a few days since, not a hundred miles from Hartford, at which there were present a number of Congregational, Baptist and Methodist ministers, when this same question was agitated, and it was found that the Pedobaptists could not agree in their views respecting it any better than the witnesses at the High Priests. We agree then, with our respected friend in the Herald, that the question of the import of the rite of Baptism is not settled.

But was it never settled? We had always supposed that the import and design of the Lord's Supper and Baptism were fairly settled, and at a very early period in the history of the Christian Church; which "settlement" had been left on record in the holy scriptures "for our profit and instruction in righteousness." The question was settled in Paul's mind when he was addressing his letter to the church at Rome. "Know ye not," says he, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Undoubtedly Paul considered this language plain and explicit enough to settle the question in the minds of the Christians at Rome; and for aught that we can discover it is plain enough to settle it now.

The institution of baptism and the Lord's Supper by Jesus Christ were significant of his last sufferings and triumph over death; the one representing his broken body and shed blood, the other his burial and resurrection. The apostles and early Christians understood and practiced them in this sense, and Peter, in his general epistle, as if to guard against heresies which might arise, tells us expressly, that baptism is a figure, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

But we did not set out to discuss the merits of this question; we regard it as having been clearly and definitely settled by Christ and his apostles, and the best authority that we are acquainted with for studying the import of the rite of Baptism, is the Bible. If our friend, with whom we desire to have no controversy on this subject, and with whom we happen to agree on most other points of doctrine, will divest himself of prejudices, (a hard job, we are aware,) and leaving the opinions of all the learned Pedobaptists that have ever written on the subject, will take the Bible and the Bible alone, for his guide in searching for the true import of the rite of Baptism, we think he will be able to find it. Truth—Bible-truth—is worth looking after, and where is there a better place to find it, especially on a question so simple as this, as the Bible itself? Popery turned the religious world upside down, and in doing so, baptism and the Lord's Supper were sacrificed in common with many other truths that are fairly recorded in the Scriptures. Any intelligent Roman Catholic priest, and he will tell you that the Church, in virtue of her infallible authority, has changed the mode of baptism, and by consulting the New Testament it will require no very great discernment to discover that she has also changed its import. We want no better book on Baptism than the Bible, and we commend it to our candid friend who has undertaken to define its import. It is a better and safer guide than all that learned theologians, bewildered by Popish heresies, have, or ever can say on this subject.

Missionary Donations.

In the Religious Herald of this city, we find a statement in relation to the past year as compared with those of former years, one item of which struck us somewhat forcibly as regards the amount contributed when divided among the members. "The eighteen churches in the Association allowed, taken together, have given an average to each member of thirty-two cents during the year. The fact that an Association of Congregational churches, whose liberality in pecuniary matters we supposed exceeded that of the Baptists, at least in proportion to their wealth, should actually contribute so small a sum for so noble an object, actually surprised us. And yet on reflection, we are not surprised that Baptists are even so liberal as they are."

reference to the Minutes of our State Convention we find that the amount contributed by the sixteen thousand Baptists in Connecticut for Foreign Home and Domestic Missions and the Bible cause is only \$7,388 11, or less than fifty cents to each member. If the donations of the Congregational Association were to include all these objects, we have but little doubt that they would exceed ours. But how comparatively small do these donations appear when divided between the entire membership of either denomination. Thirty-two cents, even one hundred cents a year for Foreign Missions, is a trifling sum for any one to pay. Every old lady in the land can raise a dollar a year for these objects by knitting, while there are hundreds of young men in the church who can spend as many dollars for other objects as they do cents for Missions, and think they have been tolerably prudent after all; and the same is true of a great many young ladies, and heads of families. The gross amount contributed for missionary purposes by the different religious denominations appears large, but when it is averaged among the members, it dwindles away to a few cents; and even this small sum, as it is, would be much smaller were it not for the noble charities of a few. The truth of the matter is, that the churches require some organized system by which every member shall be induced to contribute something every year. When this is done, we shall hear no more of heavy debts unavoidably contracted by our missionary Boards.

Thanksgiving Proclamations.

The Governors of several different States have already issued Proclamations appointing the twentieth of November next to be observed as a day of general Thanksgiving, Prayer and Praise. They are all unanimous as to the objects for which the day is set apart, viz: THANKSGIVING, PRAYER and PRAISE. Each one of course has drawn up his proclamation in language to suit himself; some longer and some shorter, just as they had a perfect right to do. The Governor of Maine introduces in his proclamation the following paragraph:

"Let not the voice of mourning disturb the songs of praise. Let party bitterness and sectarian zeal be silent. Let not the day be desecrated, or the house of God profaned by political harangues, assaults upon the institutions of our sister States, or denunciations of the terms of Union. But let us all join in a general festival that another year has passed, and we are still a united, prosperous and happy people."

This sentence has called forth from several editors, stern rebukes. The Governor is accused of attempting to overawe the clergy in reference to the topics of discourse, and his remarks are set down as "a specimen of official impudence as rare as it is unworthy." It was fashionable with our Puritan ancestors to preach political sermons on Thanksgiving and Fast days; a fashion which we believe has not yet become entirely obsolete, as we hear of occasionally, and sometimes see in print sermons preached on such occasions, of a political and party character. We by no means object to party, or political sermons, if particular churches desire to hear them; but on occasions like those of a public Fast or Thanksgiving, they appear to us to be out of place. If such sermons are proper, then it is proper that they should be delivered at other times, and on other occasions than on days of public religious observance, especially where those days are set apart for entirely different objects.

The Gov. of Maine undoubtedly alludes to the war with Mexico and the institution of slavery at the South, which he would have avoided as topics for political harangue on Thanksgiving day. And what harm, pray, can result from a compliance with this request for a single day? The remaining three hundred and sixty-four days of the year are left in which it would seem that there would be ample time to discuss both these questions, and opportunities would be offered of presenting the subjects to larger audiences than are generally assembled on a Fast or Thanksgiving day; for on these occasions, especially on Thanksgiving day, numbers who are in the regular habit of attending church on the Sabbath are absent on a visit to their friends. Then why not omit political topics till some better opportunity offers, and devote the day to the objects for which it is dedicated—thanksgiving, prayer and praise?

It strikes us that such an observance of the day by all the churches throughout the land would be far more acceptable in the sight of God, than to devote it to political harangues and partisan purposes. Suppose every minister in the free States should deliver a violent philippic against slavery on that day, and those at the South should evince the same zeal in warning their hearers against the "fanatics of the North" as they call them; would such a Thanksgiving be acceptable to the Giver of all our mercies? We think not. The ill feelings towards our neighbors which such a course would be likely to create, would be anything but an acceptable sacrifice in the sight of God; instead of a Thanksgiving it would prove a scene of strife and confusion, engendering ill feelings rather than causing a song of united gratitude and praise to ascend to the all-wise dispenser of all our mercies, who sendeth his "rain upon the just and the unjust."

We know but little of the Governor of Maine, and have still less desire to volunteer as his apologist. We do not even know whether he is orthodox or heterodox in his religious principles, and could not tell, without first taking the trouble to inform ourselves, whether he is a whig or a democrat; but his advice appears to us to be dictated by sound sense and a due regard for the proper observance of the day which he has specified for particular religious observances.

There are causes enough to be thankful for, and reasons might be adduced to almost any extent why we should praise our Creator, and pray unto him; but these will naturally present themselves to the mind of the true Christian; and as our civil magistrates have, very properly as we think, set apart a day for the special observance of these duties, it is hoped that "all who love our Lord Jesus Christ in sincerity" will endeavor to celebrate it in the true sense of its meaning, by "coming before him with thanksgiving, and making a joyful noise unto him with psalms." In view of the manifold mercies with which a kind Providence has crowned the year, how appropriate is it, for all religious denominations to lay aside all party, geographical and sectarian prejudices, and for one day in the year, at least, unite in ascribing power and praise to Him in whose hands our lives are, and from whom all our blessings flow.

MEETING HOUSE BURNED.—The Mobile Herald of Oct. 17, says: "The new Baptist church, on St. Francis street, was entirely destroyed by fire last evening, between 7 and 9 o'clock. It was one of the most elegant structures in the city."

Afflictions.

The recent painful afflictions in the family of Elder John Peck, of New Woodstock, N. Y., have called forth from his widely extended circle of friends the most kind and generous words of sympathy. His acquaintance with the denomination was, probably, as extensive as that of any other minister in the United States, and he is as extensively beloved as he is known. The hand of affliction has been heavy upon him; and in an hour like this, when he is trembling under the infirmity of age, and bowed down to the dust with repeated strokes of affliction, the tender sympathies of kind friends will be doubly dear to him.

The following particulars of the death of his two sons, from the New York Baptist Register, will be read with special interest by all who know him.

"Died at Cazenovia, village, on Monday, Oct. 4, Rev. LINUS M. PECK, aged 20 years. Also, at the house of his brother-in-law, near the village of Cazenovia, on Wednesday, Oct. 6, Rev. PHILETUS B. PECK, aged 38 years.

"Linus was the youngest, Philetus the second surviving son of Rev. John Peck, of New Woodstock, Cazenovia. Linus was a graduate of Hamilton College, and having completed a theological studies at Madison University about a year ago, was residing at Hamilton, with his father-in-law, Rev. Nathaniel Kendrick, assisting in the care of him during his protracted and painful illness. He preached during most of the year to the Baptist church in Lebanon, but had for several months been supplying the pulpit of the church in Hamilton. His labors in both places were highly esteemed, and the latter church were looking forward with pleasing anticipations to the prospect of his permanent connection with them as their pastor.

"Philetus, the elder brother, completed his theological studies at Hamilton, about ten years ago, and was immediately called to the pastoral care of the church in Owego. His labors were greatly useful, not only within the limits of his own church, but throughout that entire section of the country, and he enjoyed the strong and growing confidence and attachment of the community.

"A few weeks ago he came to Cazenovia on a visit to his relatives, and with a view to attend the Madison Association, which held its session at Delhi. Soon after its close, while visiting with his brother-in-law, Mr. Abbott, he was violently attacked with a malignant dysentery. His mother attended upon him until she too was smitten by the same disease, to which she fell a victim after an illness of three or four days.

"On the day of her attack, his brother Linus arrived from Hamilton, for the purpose of ministering at his bedside; but he too, in a few days, feeling symptoms of the same disease, went to Cazenovia village to procure medical advice, and while there his symptoms became so much aggravated that he was unable to return. Thus the brothers lay ill within two or three miles of each other, and the recently bereaved father divided his attention between them. Their disease baffled all medical efforts, and at length both sank peacefully and without a struggle into the arms of death. Both evinced during their illness the sweetest composure and the most entire resignation to the will of God. In answer to a question from a ministering brother, as to the exact state of his feelings, Philetus said, that when first attacked he felt that his 'trust was in God,' and that though shattered in body and mind, he felt it was there still. To similar questions addressed to Linus, his uniform reply was, 'Perfectly composed; it is all right.' The most lamb-like gentleness and patience, the most affectionate and grateful acknowledgment of every kind attention, the most entire freedom from murmuring or complaint, marked the whole of his short, but distressing illness. In each were beautifully exemplified the power of the gospel to sustain and give triumph amidst the final conflict.

"The two brothers, lovely in their lives, were not long divided. An interval of about three hours occurred between their respective departures. Their remains were conveyed to the residence of their father, in New Woodstock, and the funeral exercises took place on Thursday, the 7th inst.

After giving an account of the funeral services, the writer says:

"A train of providences so wide reaching in its influence, that has thus cut off two young men whose great excellences justified the highest hopes of their future usefulness in Zion, cannot be passed lightly over. It is deemed proper to present subsequently a fuller notice of the lives and characters of our deceased brethren, and we shall forbear for the present, the reflections which irresistibly crowd upon our hearts. We shall only add here, that the families with which our deceased brethren were connected, have sustained a heavy and irreparable loss. The older (Philetus) leaves a most excellent widow and four children to mourn his departure. Linus was married but about a year ago, to the youngest, and only surviving daughter of Dr. Kendrick, and their brief union had been hallowed by the purest and tenderest attachment. In his death not only is his father's heart shrouded in gloom, and the heart of his youthful companion wrung with anguish, but his father-in-law, Dr. Kendrick, is deprived of one whom Providence seemed to have raised up as a special aid and solace in his hour of affliction. And yet, great as is the private grief, it is almost merged in the public loss. Different as were the brothers in many features of their character, yet they possessed the same ardor and kindness of spirit, the same energetic devotion to the cause of truth, the same pure and manly principles, and had made the same consecration of superior talents and virtues on the altar of the gospel ministry. They had alike secured a large place in the affections and confidence of their brethren and the churches. But all their bright virtues have ceased to shine in their earthly sphere. The hopes of thousands have been suddenly blasted; and it only remains for the church to gather from these mysterious dispensations, new lessons of faithfulness in duty, and of faith in Him whose 'ways are in the great deep.'"

His friends will be happy to know, what, indeed, all acquainted with Mr. Peck will be prepared to expect, that he is triumphantly sustained in his deep affliction, by the consolations of the gospel. The power of faith was conspicuous in the afflictions of this good man. The Register gives the following affecting and instructive account of the services at the funeral of the two sons.

"On Wednesday, of last week, Rev. Mr. Eaton went to New Woodstock, to attend the funeral of the youngest son, Linus. On entering the house of the well-known and venerable father, he saw the beautiful corpse extended in his coffin in the parlor. The father had gone to bring the body of the

other son, Philetus, who had died that day, with the same disease, that they might be interred from his dwelling the next day. In a short time the company arrived with the deceased, who was placed beside his brother, and there lay the manly forms of both, side by side, pale and motionless, which but a few days before were in the full vigor of active life.

The serenity and calmness of the father was wonderful. When he took him by the hand there was nothing which betrayed the deep emotion within, but the convulsive tremor of his grasping a quick movement of the eye than ordinary. Said he, 'The hand of the Lord is heavy upon me, but I feel underneath the everlasting arms.' Amid the weeping company whose tears were flowing profusely, he stood up in the mild dignity of the Christian patriarch, the comforter of the mourners. The widows of the deceased in their desolating griefs fled to him for support, and threw themselves on his neck, and with indelible tenderness and composure he presented to them promise after promise, to sustain their spirits and assuage their sorrows. After doing this, he remarked to the assembly, 'We will now have a season of prayer.' But, said he, 'we will sing first,' and then repeated a verse of the hymn he desired sung—singularly touching, appropriate and beautiful. The hymn was then sung, and prayer offered, and the writer was left to ponder on the sublimity of the scene, and the glorious triumph of Christian faith.

"Another scene of equal sublimity was witnessed the next day at the close of the funeral services. Dr. E. was not present himself, but a relation of it was given to him by one who was. After the interment of the deceased, the venerable father stood forth in patriarchal dignity, and after expressing thanks to his friends for their great kindness in his season of affliction, remarked to the vast concourse very much as follows:

"Thirty-seven years ago I buried there (pointing to the spot where he lay) a little son. Three weeks ago the three who occupy these graves were all in health; but now there lies my beloved wife, and there lies my dear Philetus, and there my darling Linus, and there (pointing to a vacant spot) is a place I have selected for myself. It will not be long before I shall occupy it, and lie there among them, to rest until the resurrection morning! When this corruption shall put on incorruption, and those who sleep in Jesus shall awake in his likeness!—Then I, with all my dear family, shall rise and ascend together, to be forever with the Lord and the company of the redeemed; and sin and sorrow shall never obtrude. How blessed the anticipation!"

New London Association.

The thirtieth anniversary of the New London Baptist Association was held with the Second Baptist church in New London, Sept. 29 and 30. A copy of the Minutes is before us, from which we learn that the statistics of the Association are as follows: Churches 26; by letter received 22; by baptism 412; by letter 122; restored 16; dismissed 120; dropped 11; dea 39; excluded 73; total 4,622; nett gain 324.

The benevolent societies connected more immediately with the Baptist denomination, are warmly cherished by this Association, not by profession merely, but by the liberal donations of the churches. Particular attention has been paid to the subject of Domestic Missions, the result of which has been the establishment of a number of efficient churches. Among the resolutions adopted, we select the following as indicative of the feelings of the Association on the several subjects to which they relate.

Resolved, That this Association has the strongest confidence in the wisdom and efficiency of the Board of the State Convention, and that their plans of operation, so far as developed, meet our hearty concurrence.

Resolved, That we highly esteem, in love, for their wise sake, the Missionaries of the Board, and that their self-denying exertions, and self-sacrificing spirit should awaken in their behalf, our cordial sympathies and our fervent prayers.

Resolved, That in view of the efforts which the Connecticut Baptist Education Society is now making for the assistance of indigent young men, called of God to the ministry, and the deficiency of its resources, we recommend to the Churches, to include this among the objects for which they regularly contribute.

Whereas, the nature of the case demands that we make known as clearly as possible, our views on the subject of American slavery, therefore,

Resolved, That we regard it as a system of aggravated wrong, which we cannot by any means approve or countenance; and we most affectionately and earnestly request all professors of religion who are connected with the system, to separate themselves from it as speedily as possible.

Resolved, That we consider the use of all intoxicating liquors as a beverage, a stigma upon the Christian character, and that on suitable occasions, both public and private, we deem it our duty to discourage its use.

Resolved, That the manifestations of God's hand, in the Mission of the American Baptist Missionary Union, and their growing necessities are such as to render it our duty and privilege to do what we can for their support.

The Circular Letter treats of a very important subject; one of vital interest to all the evangelical churches of whatever name or denomination. "The importance of progressive holiness in the Church of God." Were the sentiments of this letter properly appreciated and rightly carried out by the churches, there would be less complaint than we are in the habit of hearing of spiritual death and declension.

It is a matter calling for devout gratitude to God that a single Association, in the midst of the general declension that surrounds us, is enabled to record the riches of his mercy in the conversion of so large a number as is recorded in these Minutes—four hundred and twelve. This is the largest addition, with but two exceptions, that has occurred in the Association since the year 1847, as we learn from a compendium of the Minutes from that period to the present, which accompanies the Minutes for 1847. In the year 1842 there were added by baptism to the churches composing this Association, 679; and in 1843, 889. But this was during a period of great spiritual prosperity everywhere, when the right hand of the Most High was made bare in the salvation of sinners without respect to location or sect. But in the general drought which has since succeeded, the report that comes up to us from the New London Association is like an oasis in the desert, imparting new life and vigor to the weary and disheartened traveller. God grant that the mercy-drops which have fallen upon the churches in the New London Association the past year, may only prove the precursor of a general outpouring of his Holy Spirit, which shall extend to the remotest bounds of Christendom, causing the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose."

REVIVALS.—In Stephentown, N. Y., the Baptist church opened a new meeting house in the early part of last winter. They are supplied by two preachers, whose names are Jones and Sweet.

During the exercises at the opening of the new house, a deep solemnity rested upon the audience, and one person was led to realize the worth of the soul, and subsequently to trust in the Redeemer for salvation. Under the regular ministrations of the word, the congregation has for several months past been increasingly solemn and attentive. As their self-denying and laborious pastors have "preached Christ unto them," the truth has been silently, but surely—like leaven—taking effect. A few weeks since the promised Spirit descended in more copious effusions, when the deep fountains of the heart began to be broken up; backsliders confessed their wanderings and returned unto the Lord their God, and sinners repenting and believing, found peace with God through our Lord Jesus Christ. Up to this time forty have been baptized upon profession of their faith, among whom were one of the daughters of Eld. Sweet, and two of the daughters of Eld. Jones. Many of the subjects of this work of grace are precious youth. In one or more instances, whole families of several children have been converted.

The Baptist Register says:—A series of meetings were held for a few days, which meetings were among the results, not the cause of the revival. Our brethren have great reason to thank God and take courage.

The Alabama Baptist reports a protracted meeting in Pickens county—5 baptized—and another protracted meeting in Sumter county—43 baptized. DOVER, N. H.—The Morning Star of Oct. 30 says, Rev. Jacob Knap has been laboring with the Baptist church in this place for several weeks past. A part of the time meetings have been held in the afternoon and evening. We learn that about 20 have been hopefully converted.

The Richmond Herald has learned by verbal information, that some of our churches in Culpepper and Rappahannock counties, have recently received considerable accessions by baptism.—Zion's Advocate.

A letter dated at McDonough, 28th September, bears the intelligence that brethren J. P. James and Wm. Byars have been ardently engaged for some time in holding religious meetings. The first Sabbath in this month they attended a Camp-meeting at Sardis church, Butts county. This meeting lasted 7 days—37 received by experience and baptism, and some by letter and restoration. When this meeting closed, these brethren joined brother James Carter in a meeting of deep interest, at which time 20 were received into the church. From this meeting the brethren went to Sharon church, Henry county, where they received and baptized 7. From thence they went to McDonough, and here the meeting lasted 5 days—12 were received and baptized. From this place the brethren went to Sardis church, and commenced their quarterly meeting.

"Several brethren occupied their tents again, and we held the meetings day and night at the Camp ground—received by experience 6, restored 2, received by letter 5. On Sabbath evening we met under the arbor and such a season of joy we have scarcely ever experienced." May the spirit of the Lord prompt us who belong to the laity of his church to sustain these brethren in the work in which they are engaged, and we pray his Holy Spirit to abide with them whithersoever they shall work.—Chr. Index.

REVIVALS.—We observe in the Southern papers numerous accounts of revivals. The South-western Baptist Chronicle says,— "Revivals are still progressing in the southwest. The accounts we have, especially from Mississippi and Alabama, are of a very cheering nature.—The Lord is exhibiting the exceeding riches of his grace, strengthening and comforting his saints, and converting those who have hitherto refused to acknowledge His sovereignty."

Mesmeric Revelations.

A very interesting octavo volume, so far as typographical execution is concerned, recently came under our notice, purporting to give a full disclosure of the wonderful revelations of A. J. Davis, a young man about 21 years of age, who is said to be extremely ignorant, having never been instructed in anything more than the simple rudiments of an English education; and yet this book professes to relate the most wonderful discoveries ever revealed to man; all which were actually seen by Davis while in a profound mesmeric sleep. During the intervals of mesmeric influence he can go back to the earliest period of time, millions and millions of years prior to the Mosaic account of the creation, and tell all about the condition of this earth as it then was, and in language too of the most pure and classic style. He finds not the least difficulty in communicating his ideas, which are taken down by a person employed for the purpose; the "sacer" being so exceedingly polite as to articulate his words just fast enough for the scribe to transfer them to paper. If technical terms, or quotations from the dead languages, are necessary to elucidate his ideas, they are forthcoming with all the ease and grace of an accomplished scholar, although he never heard the language before, and knows nothing about it afterwards. We have not had time to examine this "wonderful book," nor do we expect to read it, for we think we can employ our time to better advantage than to waste it in poring over a volume of nearly 800 pages of such trash as this. A single example will suffice to show the wonderful knowledge which this sight-seer pretends to have witnessed in his dreams. He travels backwards to the earliest dawn of time, and upwards to the third heavens, where he

"reads on stars, And talks with gods."

As familiar as though he was a native of the skies. In his visit to the planet Mercury, he describes its climate, soil and productions, inhabitants, &c., with as much apparent accuracy as though he had spent his life there. He says there are two immense sandy, arid deserts on the planet where it is impossible to sustain life, either vegetable or animal; the other parts of it are exceedingly beautiful, although there are no trees, nor even plants that exceed a few inches in height. The animals are ill-looking and evince a disposition to "bite and devour each other;" the same is also true of the human inhabitants to a considerable extent. They are far less comely than the inhabitants of our globe, and partake in some degree of the nature of the animals, and yet there is a remarkable dignity about them, and they possess a most astonishing faculty of retaining in their memory everything that transpires. This power of memory exceeds anything that was ever heard of; in fact, it appears to constitute the

principal commodity in the line of intellect of the planet. All this was actually seen, if the book is to be credited, while the person who saw it was in a profound mesmeric slumber. How he could see the faculty of memory he does not stop to tell us; the public is requested to believe all he says on the authority of competent witnesses; although we are not positive as to their disinterestedness in the affair.

The book is entitled *Revelations* by A. J. Davis. Of course, if true, they are entitled to equal credit with the sacred scriptures; or even more, for he contradicts some parts of the Bible, and very graciously allows other parts of it to be true. We have frequently heard of books of a certain class being called "penny-catchers," but this exceeds any of that class that we have ever met with; although "dollar-catcher" would be the most appropriate term for a book that costs not less than two dollars, the contents of which may be described in two words—sublime humbug.

The City of Mexico.

Dates from Mexico up to Sept. 24, represent this city as remarkably quiet. The citizens say the city had not been so quiet for two years as it was at that time. Gen. Scott proclaimed martial law on the 17th of September. The churches of the city were closed the following Sabbath, which produced a tendency to excite the populace and impress them with a belief that something serious was going on unseen. Gen. Scott informed the clergy, and desired them to open their churches, but they paid no regard to him. He then informed them in substance of the effect their course was producing, and gave them to understand if they persisted in their obstinacy, all protection would forthwith be withdrawn from their property let the consequences be what they might. This had the effect of bringing these gentlemen to their senses, and their buildings were opened at once, and their religious ceremonies continued. In consideration of the protection afforded the city, a contribution of \$150,000 had been levied on the citizens, and measures adopted for its collection in four weekly instalments.

Cassius M. Clay, together with some seventeen or eighteen more prisoners of war, who have been kept in pretty close quarters since their capture, are at length relieved from their confinement. A newspaper called "The American Star" has already been established in Mexico; and the preliminary measures have been taken to establish another, to be called the "North American." One result of this war will be to propagate the republican principles of the United States in Mexico, for in every city that has been captured thus far there has been one or more American papers started. Another result, we believe, will be to throw open that entire country to our protestant missionaries, by which the gospel in its purity will be preached where it never was before.

FINE ARTS.—There were some very fine specimens of oil paintings on exhibition at the late Fair at the City Hall, among which we were pleased to notice several heads by Mr. Dickinson, of Deep River, Ct., painted during his residence in this city last spring. The head of Benjamin West, copied from an original painting in possession of the Connecticut Historical Society, is a picture of much merit; the features are life-like and true to nature, evincing genuine skill and taste on the part of the artist, who evidently possesses the power of throwing life and animation into his pictures.—There were also several other paintings by Mr. Dickinson which were acknowledged to be superior ones, as regards expression, features, coloring, &c., and we are pleased to find in the list of premiums awarded by the Society, a silver medal to Mr. Dickinson, it being the only premium awarded for oil paintings.

Mr. D. has been compelled to relinquish his business for the present on account of ill health; a circumstance which we the more regret as his talents were just beginning to be known and appreciated by our citizens. We hope he may yet recover from his illness, (an affection of the lungs), and pay us another professional visit, as we feel confident that he would be extensively patronized.

NORWEGIAN PAPER.—Among other new enterprises in Wisconsin, is the establishment of a Norwegian press in the town of Norway, Racine county. The paper is to be conducted and edited by a gentleman who speaks English well. It will keep the Norwegians of the territory well informed on all subjects of interest to them, in their new relation of citizens of the United States.

FOR SANDWICH ISLANDS.—The new barque Samoset, of 734 tons burthen, Capt. Lewis G. Hollis, cleared to-day for Honolulu, Sandwich Islands, with a cargo valued at \$80,000, of which \$84,000 is of domestic products. She carries out 12 cabin passengers, as follows:—Rev. Geo. H. Atkinson and lady, of Andover, missionaries to Oregon;—Saml. E. Dwight, of New York, and Henry Kinney and lady, of do, missionaries from A. B. C. F. M. for Sandwich Islands; two Misses Mott, of N. York, Miss Pratt, of Boston, Chas. Brewer, Esq., of Jamaica Plain, Sydney Bartlett, Jr., of Boston; Canton; Charles E. Stone, of do, and George Wood, of Bridgewater.—Boston Traveller, Friday.

ORDINATION.—By a notice in the Boston papers signed by Rev. H. B. Swain, we learn that the ordination of bro. ABELTON H. DARTMOUTH, missionary elect to Assam, was appointed to be held with the First Baptist church in Worcester, Mass., on Tuesday of the present week. Also, in connection with the same, instructions of designation, &c., by the Board to the brother ordained, and Rev. Messrs. Moore and Stoddard with their wives, all expected to sail from Boston Nov. 2, for the East.

"Reads on stars, And talks with gods,"

As familiar as though he was a native of the skies. In his visit to the planet Mercury, he describes its climate, soil and productions, inhabitants, &c., with as much apparent accuracy as though he had spent his life there. He says there are two immense sandy, arid deserts on the planet where it is impossible to sustain life, either vegetable or animal; the other parts of it are exceedingly beautiful, although there are no trees, nor even plants that exceed a few inches in height. The animals are ill-looking and evince a disposition to "bite and devour each other;" the same is also true of the human inhabitants to a considerable extent. They are far less comely than the inhabitants of our globe, and partake in some degree of the nature of the animals, and yet there is a remarkable dignity about them, and they possess a most astonishing faculty of retaining in their memory everything that transpires. This power of memory exceeds anything that was ever heard of; in fact, it appears to constitute the

GENEROUSITY OF SAILORS.—The generosity of the sailor is everywhere proverbial; thousands of instances have been related of acts of noble generosity performed, apparently unthought of by them, sufficient to put the most benevolent Christian to the blush. A little circumstance recently came to our knowledge which illustrates this. The Rev. Mr. Bryant, missionary to Mergui, made us a call during his brief visit to this city, and in the course of conversation, which related chiefly to matters connected with our missionary operations, related the following circumstance. A Sabbath or two previous he had preached at New London, and in his discourse gave some account of the Solomons, and of the many subsist by a seafaring life, and are

exposed to extreme hardships and next morning he was met in the sailor-looking man, whom he did ever having seen before, who avowed that he wanted to do something in India. "I have been talking with my wife," said he, "and we do a little something for them," wallet, he handed Mr. B. a twenty said he, "is for myself, and here my wife."

How easily would our Missionaries be tempted to be filled, if Christians as a body, fourth the charity of this un-

The Governor of Pennsylvania, Thursday, the 25th of November, public thanksgiving in that State Rhode Island has also appointed the same purpose.

BARBARISM THE FIRST DANGER.

A copy of Dr. Bushnell's *Discussions*, printed by the American Society in an attractive pamphlet two-pages, is before us. It is a little before the Society at its May last, and subsequently delivered afterwards in this city, and in Boston the position, and we think emigration tends in the outset to keep the danger attending the Western uncultivated regions of the West almost necessarily deprives the religious and moral of older and a more densely populated where we take into consideration the grants that are settling at the V with the better educated classes. land, we cannot deny the proposition that they take a leap towards the contends that that class of pioneers continually receding before the arts will eventually be driven back to settlements in Oregon, and that become a race of wanderers still of the old world. There are many striking truths in this sermon which awaken an interest on the part of us, in favor of the importance of the

THE SCRIPTURAL LAW OF BAPTISM.

We have alluded to this work in once or twice before, but it is a graph which appeared in the last N. Y. Baptist Register, is so just regard to the real merits of the no more than a simple act of justice in copying it.

"This important work by Editor of the Baptist church in Grand lished by Robins & Smith, has been repeatedly noticed with high in several of our journals; but it did not attract the real merits for entitled, 'The Scriptural Law of design of baptism, presented and to an examination of its forms, authority, and its relative position,' the work demonstrates its propriety. The scriptural authority ordinance is adduced with great design is presented with striking force. Indeed, no work has appeared in these modern days, distinguished more originally. No work has our notice evincing more noble the manly dignity and Christian enlarged and elevated piety. It is most gratifying testimonials of its brethren as W. R. Williams, J. K. Kverts, and Professors Conant, and Raymond, of Madison University, Christian Review we see in the less clear and distinct in its common standard work it must hereafter occupy place; and the more extensively, the more substantial will be. We have not room for an elaborate guard to it, but we will venture that all those who purchase it, that it does new and original views on or them nor come up to their expectations that they have expended for that should receive an extensive circulation and design of the ordinance ing well understood and appreciated of our own people."

